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DR. SHIRLEY SMITH AND BRIDAL PARTY
BALASORE, INDIA



FROM THE EDITOR'S DESK

Do we half realize what an educational force the interdenominational study of missions is—not merely because of its far-reaching results, but also because of its effect upon the individual? How the viewpoint is changed, the outlook widened, the interest quickened! Among the women of many states, whom we meet, from time to time, we cannot help noting how much more, as a rule, the missionary women know about world-wide history and current events than even the college women who are not students of missions. We have taken up this study primarily for the help of others, but it is invaluable to ourselves. Those who have read even the first chapter of our text-book for the coming year know that it will be intensely interesting. We are glad of all possible helps by the way, and return thanks to Miss Fairfield for her excellent review of "The Mohammedan World of Today," which is one of the books in the new Reference Library. Several articles in the September number of the *Missionary Review of the World* are very suggestive, in connection with our first lesson, especially, "The Earl of Cromer on Islam," giving reasons for the failure of Islam as a social system, the condition of women, and the outlook for the future. An editorial on the Changing Conditions in Turkey gives an interesting sidelight. . . . Through the courtesy of Mrs. Stone we are able to present a picture of Dr. Shirley Smith and her bridal party. The story of the wedding was told in our June number. "Dr. Shirley" is, of course, the central figure. The bridegroom, Mr. Thomson stands beside her. Rev. and Mrs. Coldren are at the left, then Mrs. Burkholder. Dr. Mary Bach-

eler, the bridesmaid, stands behind Dr. Shirley's chair, at the right; then Dr. Verne Smith, the bride's brother, who gave her away; Miss Dawson, and then the groomsman, the Scottish Free church clergyman of Calcutta. Dr. Shirley and her husband came to England and America on their wedding journey. Mr. Thomson returned a few weeks ago. Mrs. Thomson, after a long visit with her parents in Hillsdale, Mich., was booked to sail from New York, Sept. 16, on the *Majestic*, of the White Star line, for London. She expects to reach Calcutta early in November. . . . Because of the change of date of Annual Meeting to August, our annual report number can now appear in November, thus releasing the December number for Christmas matter. Many will be pleased at this change. You will get the minutes of annual meeting earlier. Meantime, read carefully our Treasurer's report of the work done in the Board meetings, in her notes in this *HELPER*. At the close of these conventions we always have a sense of the great amount of practical work accomplished by our workers at the time, and all through the year. Many persons spoke, also, of the helpfulness and uplift of the morning devotionals. We wish that all might have met and heard our missionary-elect, Miss Gowan, whose enthusiasm over her Kindergarten work—for which she is in training—is contagious. She will talk to us through *HELPER* pages soon. Miss Butts brought her intense personal interest and knowledge, right from the field, to make her hearers feel that they must be "up and doing." President and Mrs. MacDonald made us see not merely the splendid possibilities of Storer, but, even more, its splendid accomplishment. We are justly proud of this college, its instructors and graduates. Mrs. MacDonald, in her winsome fashion, made us glad, too, of the students of today. A vigorous *HELPER* campaign was started. Will you join it? The necessity of the *HELPER* to the maintenance and growth of our work was recognized, and continued loyal support promised; but it must take all together and all the time to carry out any of the plans formulated at Annual Meeting. Read Mrs. Metcalf's announcement in this number and Mrs. Chapman's on last page of cover. There was much missionary interest at Ocean Park, this year. You will enjoy the glimpse of the Young People's Convention, on another page. Read what Mr. Myers and Mr. Stiles say about plans for the coming year, in the *Star* of Sept. 10, and Mr. Coldren's article on Kharagpur; also Mrs. Griffin's Notes in the Sept. 17 *Star*. All these will help in the "current events" number of our program for next missionary meeting. W. C. T. U. and Suffrage Days were exceptionally good. Many states, from Maine to Oregon, were represented. A charming little Japanese lady spoke on the latter day. . . . We wish you might all see the lovely picture, on the desk, of the Big Bend, Wis., Cradle Roll, which has thirty-six members! If all these Little Light Bearers should be really *light bearers* for life, what a shining there will be from that part of our Cradle Roll world!

THE MASTER'S CALL

Matt. 20: 1

BY ERNEST G. WELLESLEY WESLEY

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| Hast thou not heard it? Hast thou not heard it— | Dost thou not heart it? Dost thou not hear it? |
| Voice of the Master, oft calling to thee? | Still He is calling, still waiting for thee. |
| Lab'ers were needed, then, not to- morrow, | See! He comes near thee, nearer to lead thee, |
| Needed to gather the harvest so great. | Where in His fields there is labor for all. |
| Loud was His summons, didst thou not hear it? | Louder His summons; surely you hear it, |
| Came not the Master's own plead- ing to thee? | Large is the harvest, the reapers how few; |
| Lost were the harvests? Deep was His sorrow; | Haste at His bidding; Jesus now needs thee, |
| Why didst thou choose, when He called thee, to wait? | Haste, for the dews of the evening soon fall. |

Yes, you do hear it; yes, you do hear it;
Heart, mind and will are responding with joy;
Held in the grasp of holy ambition,
Glad, you now yield to be His, evermore.
Voice of the Master; now you obey it,
In His own service your life to employ;
Go where He sends you, think no condition;
Bearing the message which Christ Himself bore.

Providence, R. I.

THE MOHAMMEDAN WORLD OF TODAY

BY ABBIE HALL FAIRFIELD.

To see clearly the status of non-Christian religions, and to estimate justly their power and influence in the lands of their birth, as well as in the lands to which they have spread by colonization and conquest, is becoming more and more clearly recognized as the duty of the Christian missionary worker, at home, as well as in the mission field. This seems specially necessary with regard to work in Mohammedan lands, and among the Moslems themselves; for Mohammed was a great personality; his influence over his followers, through the centuries, often assumes the proportions of a mystic fascination; moreover, he was a politician as well as a prophet; the founder not only of a religious sect, but of a nation; his banishment from his own country, apparently a calamity to him, led to the wider spread of his doctrines and developed in him his hither-

to unrecognized qualities of leadership; a propaganda was begun, which his followers have continued. By many, at the present time, Islam, once considered as, in a way, an ally of Judaism and of Christianity, because of its pure monotheism, is coming to be regarded as the strongest and most insidious enemy of the Christian missionary. Hence, the wide circulation of such a book as "The Mohammedan World of Today," edited by S. M. Zwemer, E. M. Wherry, and James L. Barton, is much to be desired. This book is made up of papers read at the first missionary conference on behalf of the Mohammedan world held at Cairo, in 1906, and represents the mature thought and experience of a score of earnest men, of various nationalities, and widely different temperament, but all of deep knowledge of Mohammedan countries and people, on the problem under consideration. This plan naturally gives a many-sided view, and under the skilful editorial arrangement of Dr. Zwemer, a very entertaining, as well as instructive book, has been added to our missionary library. Many illustrations and maps add to its value.

By the plan of the book, different countries where Mohammedanism is in the ascendancy, are treated by different authors—"Islam in Egypt" by Andrew Watson, D. D.; "Islam in West Africa," by Dr. W. R. Miller; "Islam in Syria and Palestine," by Rev. W. K. Eddy; "Islam in Arabia," in two chapters, by Rev. J. C. Young, M. D., and S. M. Zwemer, D. D.; "Islam in Persia," by Rev. W. St. Clair Tisdall, D. D.; "Islam in India," in three chapters, by E. M. Wherry, D. D., M. G. Goldsmith, M. A., and H. U. Weitbrecht, Ph. D., D. D.; "Islam in China," by Rev. W. G. Walshe, M. A.; other writers tell of the spread of Islam in West Africa, Turkey, Baluchistan, Sumatra, Java, Bokhara, Turkestan, showing how wide-spread is this faith. Some startling statistics are given; for instance, in Egypt, the number of Mohammedans, at the last census, was 8,978,775; of people of all other religions combined, less than 800,000. In India, from the census of 1901, the Mohammedan population was 62,458,077, with 6,227,526 in Bombay and Madras; in Southern Persia, 3,000,000; in Southern, Western and Central Arabia, 3,000,000; in Sahara and French Soudan, 10,000,000; in Russia and Siberia, about 12,000,000. But enough of statistics, though many more are to be found in the book, showing how great has been the influence of Mohammed, and how much vitality it still possesses.

Of the social conditions under Mohammedan rule, dark pictures are drawn. Dr. Watson tells of the very early marriages of Mohammedans

in Egypt—the bride often less than thirteen and the bridegroom under sixteen; of the prevalence of vice and the unchaste character of the conversation, even in the presence of children; and of the cruelty to women in the matter of divorce, and the difficulty of obtaining for them even the meager support allowed by the courts. In his account of social conditions in Syria and Palestine Rev. W. K. Eddy says: "The social condition of Moslems is below that of Christians, and far from ideal. The tenets of Islam and the customs of the East combine to degrade woman. In the cities she is a household drudge, with uncertain tenure of office, and in the country districts, an unpaid laborer. Entitled to only one-eighth of her husband's estate after his death, she is tempted to sell household stores to accumulate a fund for use in case of being divorced or widowed. Some cripple their husbands financially that another wife may not be added to the harem. An absence of home life leads men to spend their leisure together in coffee-houses. Thus they miss the refining influence of women, and their thoughts are sensual, and their conversation gross. Children are welcomed and loved, but not well cared for; the indifference of Moslems to proper precautions in times of epidemic is largely due to their belief in Fate. Children are not well trained, and are apt to grow up willful and passionate." Of Arabia, the home of Islam, Dr. Young says: "The social condition of Arabia is exactly what might be expected in a country where the women are almost wholly uneducated and are looked upon as mere animals whose sole purpose in life is to bear children for the husband, cook his food, and fear his frown. Polygamy is common, especially among the religious classes and those connected with a mosque. Divorce is easy and often the slightest excuse is deemed sufficient reason for getting rid of a wife. Once I told a man who brought his wife to our dispensary, that there was absolutely no hope for her recovery from a non-infectious disease of nutrition, but that if she was carefully dieted she would probably live for several months. He thanked me most profoundly, and that very day divorced his wife, promising to pay up her dowry at the rate of one rupee a week. Scores of similar cases might be mentioned, but I content myself with saying that I scarcely know one man above thirty years of age who has not been married two or three times."

Such experiences as these are common to all workers in Oriental lands, but are cited here for the instruction of such readers as those mentioned by Dr. Jessup in his introduction to this study: "Many in the

Christian church have been led to think of Islam as a mild Oriental Unitarianism, well enough adapted to Asiatics and Africans, and have been satisfied to let the Moslems alone. This has come about largely through the misrepresentations of men who would have us believe that Islam has little to learn or gain from Christianity. The evils of polygamy, the harem seclusion of women, facility of divorce, exclusiveness and hatred of other sects—these and other features have been ignored or defended."

The difficulties to be met and conquered, and the points of vantage to be seized and held, in these various Mohammedan countries, are clearly shown by the different authors. For instance, Dr. Watson tells of the trouble Christians in Egypt have in securing proper representation in the courts, where the majority of the judges are Moslem, and great injustice is often done to followers of other religions, under the name of justice. The strong hold of Islam on the Ottoman Turks is well explained by Anaticus in his fine chapter on Islam in Turkey: "Of course this belief (in Mohammed and the Koran) does not arise from intelligent individual conviction, but, on the one hand, from the power of a hereditary faith and a splendid history, buttressed by those magnificent monuments to their faith, the great mosques of their former and present capital cities, and on the other, from the simple, reverent, unadventurous habit of mind of the Ottoman people. They are not skeptical by nature, and they are taught that skepticism concerning the teachings of religion, and the authority of their prophet is a mortal sin." So Islam, in its practice and its doctrines, appeals to both the lowest and the highest—the passionate and the mystical—in man's nature, and is extremely difficult to combat.

On the other hand, the fact that the Koran may not be translated, that in lands where Arabic is unknown the Moslem Bible is a sealed book, while our Bible has been translated into every language of the Mohammedan world, so that it is accessible to all, while, according to Dr. Zwemer, the Koran speaks to less than one-quarter of the Mohammedans of the world, is a great advantage to Christian missionaries. Also, the rise of Behaism, or as it was formerly called, Babism, as a reformed Mohammedanism, while travellers and missionaries are not agreed as to whether it will prove an advance toward Christianity or not, is at least a breach in the solid wall of tradition, another sect, a schism, weakening its hereditary strength. As a Chinese Mulla is quoted as saying, with regard to the mission station in his city—that until it was founded the Mohammedans were like a jar of pure water, but that on the advent of the

Jesus religion, the jar had been so stirred with a stick as to make the water appear turbid; which Orientalism is interpreted to mean that in comparison with Chinese religion, Mohammedanism made an excellent showing, but could not hold its own against Christianity. So every break away from the old paths institutes comparisons, and opens the way for new teachings.

A careful reading of this book not only gives a comprehensive outline of the history and progress of Mohammedanism in the various countries of Asia and Africa, of the conditions of social life, education and business; but also, notwithstanding all the difficulties, gives a most hopeful outlook for missionary work in the future, and satisfactory reports of the work of the past few years, in many places. Indirect work is often most effective. For instance, in Cairo, during the last four years, two evenings a week have been devoted to the public discussion of the various points of difference between Islam and Christianity; these discussions are often largely attended. Physicians here, as everywhere, have large opportunity for the most effective work. Rev. W. K. Eddy, in his chapter on Syria, tells of a sheik who, dissatisfied with the formalism of Islam, and influenced by a study of the New Testament, aimed at a spiritual reform; he induced friends to join him, circles of inquirers were formed in several cities; they did not form a new sect, but they used the New Testament as a textbook, sent out disciples to teach, and departed from Oriental customs so far as to allow a gifted woman, wife of a sheik, to teach women, and even to address men; their leading principles were the indwelling of God's spirit, the brotherhood of man, spirituality of God's worship; one of their leaders used the following as an article of faith, "God as the creator of the world, Christ as the redemption of the world, and the Holy Spirit as the sanctifier of mankind." While the later history of this reform has not fulfilled the hope of its beginning, still it shows activity of mind and heart, a dissatisfaction with the old, and a groping toward the new teachings. Rev. John Larson, who writes of Bokhara, says that an old professor in the high school received a Bible in Arabic; he read and studied it; one morning he said, "I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is king in heaven and on earth, and His kingdom fills heaven and will soon fill the earth." From each country studied comes some encouraging report. A very practical chapter is the one by Robert E. Speer, M. A., on "How to arouse the Church at Home to the Needs of

Islam." He enlarges upon the ignorance of Moslem customs and Moslem lands found among even educated people in Europe and America; he gives several reasons for this ignorance—among them the fear of missionaries in countries under Moslem rule to speak of their work, lest the work itself be thereby endangered; the lack of systematic study and investigation of questions relating to Islam; all these reasons are based on lack of knowledge, which this book itself is a masterly effort to remedy. Dr. Zwemer's own summary and conclusion are as follows: "The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His church at the beginning of the twentieth century is the evangelization of the Mohammedan world."

Biddeford, Maine.

PRESIDENT'S HOUSE AT STORER COLLEGE

The readers of the MISSIONARY HELPER are interested in Storer College and will be glad to know that the much needed President's Home is to become a reality. At the annual meeting of the Board of Trustees of Storer College, it was voted to ask the Woman's Missionary Society to take the work of raising funds for this object, the approximate cost being four thousand dollars. When the Woman's Missionary Society held its annual meeting in August, it voted to respond to the request of the Trustees, and at once pledged to give the second one thousand dollars. We want some one to give the first one thousand dollars and name the building. Quite a sum has come into the treasury on the third thousand.

The fund which was raised for Dormitory purposes will now be used for the President's House unless the donors object. I should be glad to hear from any who have given to this fund, who would not be willing it should be used for this purpose. We feel that our auxiliaries will come to the front and give the last thousand dollars.

I have been appointed by the Woman's Society to solicit and receive funds and shall communicate with each auxiliary during the year. Plan, at the beginning of the year, to hold a Storer evening. Matter for such an evening can be obtained from our Bureau of Missionary Intelligence (see Mrs. Chapman's address on 3d page of cover) or General Conference Secretary.

President McDonald plans to visit our churches in the interest of an Endowment Fund for Storer and needs a Stereopticon Lantern for his work. Some one may wish to help him to secure one. Do not forget that two pianos are needed for the music room.

Many people ask me, "What can I do for Storer, what is most needed?" As two years ago, you refurnished rooms in Myrtle and Lincoln Halls, and last year put in a heating plant, so we believe this year will see a President's House erected on the Campus at Storer College.

ALICE M. METCALF.

Carolina, R. I.

WHAT MRS. JERUSHA SAW

Mrs. Jerusha Townsend lighted her candle and sat down to work on her accounts. She always drew the curtain and fastened the door before she sat down to her accounts.

It was her weekly recreation. She would not own that she enjoyed it better than going to church. She always waived the comparison when it suggested itself to her. Besides, she was very conscientious about churchgoing. She was glad salvation was free, and the thing she particularly disliked was a collection. Do not think that she never gave anything for the support of the gospel. She put in a contribution every week so quietly that the left hand never knew what the right hand was about, and neither would have worked long to count it.

There was a knock. Jerusha unfastened the door, and Elizabeth Harris looked in.

"Good evening, Jerusha. Thought I'd come and sit with you a few minutes."

Mrs. Jerusha was not so very cordial. She remembered that Elizabeth Harris was always working for the church, and when she was seen flying around the streets it meant that a missionary collection was being looked after or members were being drummed up for a meeting or poor children were about to be clothed.

Elizabeth seated herself in the high-backed kitchen chair and inquired about Jerusha's cough. This was a subject that interested Jerusha always, and she discussed it in all phases and characteristics. Elizabeth next inquired about the cat, which was sleeping lazily by the stove. On this subject Jerusha grew almost eloquent, as David was her only companion.

Then Elizabeth Harris led the way to speak of the subject that was on her heart—a missionary box—that was going to India. It was going to a missionary who had taken into her orphanage two hundred famine orphans, who sorely needed everything in the way of supplies that could be picked up.

Then Elizabeth Harris told, in her warm-hearted, enthusiastic way, of the little children starving in the streets of that great empire, and of the missionaries who tenderly cared for them and had saved to mission schools and to future missionary service thousands of these waifs. She said: "I know, Jerusha, that you have never felt able to join our society or to give money; but I thought you might perhaps give five yards of

cotton cloth, which will clothe one of these children a year, or possibly several years; couldn't you?"

Jerusha cleared her throat. "You know how hard the times are, Elizabeth Harris, and how many folks come begging."

Elizabeth nodded her head. She knew that very few people begged from Jerusha, because it was lost labor. She answered: "O, Jerusha, the hard times are over now, and in this village we really know very little about hard times. Haven't you really made as much these few years as usual? We have!"

Jerusha put out her hand in a deprecating way, and looked pained. She shook her head with a decided negative.

Here Elizabeth produced the picture of a group of pinched, starving, famine children, which she held up without note or comment.

It happened that Jerusha really cared very much for Elizabeth Harris's opinion—as much, at least, as she could for any one's. She was not willing to give; yet she found it uncommonly hard to refuse this bright, happy, generous-hearted girl. She spoke at length: "Elizabeth, I'll send you something over to the church to be put into the box. Is that agreeable?"

"O, thank you. How nice!" and Elizabeth arose to go, said "Good night," and hurried out along the street, feeling in high feather. Jerusha had never given anything to missions before. Elizabeth was sure that this gift would open her heart. She had to stop at the parsonage and tell the minister's wife, and remind her how little faith she had expressed in the undertaking to reach Mrs. Townsend.

After Elizabeth had gone Jerusha went to her old-fashioned chest of drawers, and dived down under the bundles of cloth bought at sales when the things were cheap. She went away down under these bundles, until in the corner she came to a paper of needles. She drew it out carefully and opened the paper. It was full of needles. She had been collecting them all her life. They were the very fine ones that occasionally come in an assorted package, and need to be threaded under a microscope. Mingled with them were some invalid members, some headless needles on one side offset by some pointless needles on the other. Jerusha shut up the paper and reminded herself that the paper looked as new and good and respectable as if it were full of honest, serviceable needles.

In justice to Jerusha it should be said that she did not really mean

to cheat the Lord; the demon of greed had come to possess her so gradually that she had not recognized its power. She did, however, feel a little uncomfortable about this gift. How could she get it into the box without being seen? She resolved to run down before prayer meeting, and while the sexton was tending to the fire she would put her gift into the box.

But the minister's wife was there before her, putting the last offerings into the box, which a missionary was to call for the next day. Jerusha had to lay down her paper of needles while the sweet face of the minister's wife was looking at her, and somehow it was not easy work.

The minister's wife spoke up so pleasantly: "A paper of needles? Just what we want for this box. You know the little children will be taught to sew and mend, and needles are quite expensive there. Thank you, Mrs. Townsend."

Jerusha mumbled something down in her throat, and turned away. She saw the paper of needles tucked away in with the thread. She felt wretchedly uneasy about her gifts.

The minister's wife thought that the unusual sensation of giving was affecting her.

Jerusha hurried out toward home. She even spoke crossly to David, and made him move out of his cozy corner while she proceeded to poke the fire. "Wisht I hadn't seen that picture," she muttered. "I don't know why Elizabeth Harris has to bring such things for me to see, when she knows I ain't—able—to give." These last words faltered on her lips. She knew that they were not true. "Anyway, I don't feel able," she added. She laid her head back on the cushion of her Boston rocker, and wished she could forget that picture, and Elizabeth Harris, and the box, and everything else disagreeable.

The wind was rising and blowing against her house with a dull roar. Jerusha closed her eyes to get rested. She felt that she was being carried swiftly along on the wings of the wind, and that her eyes were looking on scenes familiar and new. She was on the height overlooking a scene like a picture which hung on the walls of her own little home.

It was a picture of the Celestial City, as Bunyan told of it, and as some devout and simple-hearted artists have drawn it. It was the only picture in her parlor, and it had hung there several years. The merit of the picture lay in its indistinctness. There was the outline of domes and

palaces, and the suggestion of beautiful sights, but it all faded away into dimness of illimitable distance.

Jerusha had never looked at the picture with other than devout feelings. It stood for what she thought and planned concerning heaven.

Here she was at last, right at the gate of the city, looking out on the very vision she had cherished. Even the atmosphere was full of sweetness and blessing. Had she really come to the opening of a new life? She thought regretfully of her bank account, and of her stocks which were paying so well. Yet, as she paused at the gate of heaven, she realized that everything she owned and had insured so carefully had no place in this blessed country to which she was coming. If only she had laid up some treasures here!

A sound of singing broke the silence. Little children were marching in, singing as they went, their faces beautiful with immortal youth. Perhaps these were famine orphans from India. She tried to step inside the gate and follow them, but something weighed her down. She could not stir a foot toward the Celestial City, and as she tried again, with an awful fear tugging at her heart, above the singing rose the sound of a voice, saying: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Then the gate shut with a ponderous boom.

She jumped up trembling with excitement. There was a flickering candle, and David stretched by the stove. The cellar door had slammed shut. She was not at the gate of the Celestial City, but in her own little kitchen. But she did not feel as though she was the same woman who had fallen asleep.

She ran to the chest of drawers and pulled out fifteen yards of cotton cloth, and some spools of thread, and a paper of needles. She went back to her chair and picked up David.

"David," she said, "Satan tells me that this is too much for me to give, and that, likely as not, the box won't hold it, but I won't listen to him. O, David," and a solemn light came into her face, "it was such a lovely place, so full of music and everything beautiful; but I was shut out! How could it be just a common, ordinary dream? It wasn't, David; and you needn't say it was. It was those needles pricking my conscience!"
—*Jennie M. Bingham.*

The truest help we can render an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—*Phillips Brooks.*

a few who could not come, so they sent their plates, a very sensible way to do. We had the dinner in the evening; our dining room was the long south veranda and the guests sat on mats and ate from leaf plates.

What did we have? Rice, dahli (lentils), and goat meat curry. There were two kinds of curry, one with meat and potatoes, and the other with meat and boota dahli. Pumpkin cooked very nicely with tamarind, sweetened and spiced, called "sakor." A native pudding made with sugie, sugar, milk, raisins and cocoanut, and native sweetmeats, called jellabies, fresh and delicious, made that day by the Jellasure sweetmeat maker. Knives and forks were not needed for they ate with their hands, native style. The veranda was lighted by pretty Chinese lanterns, which Mrs. Burkholder sent. After dinner we had a few fireworks, the suggestion of my Christian servant, and he added some torpedoes of his own make! Miss Dawson came by the morning train from Balasore, and brought a box from America. Her coming and the box added greatly to the pleasure of the day. There were in it gifts from dear Hillsdale friends, and some Mother Hubbard dresses for children, and some more from the big box, so that each little girl and boy received one. They were so surprised and glad! Had it been Christmas time they might have been expecting some gifts. But it was so much nicer to get them unexpectedly, in June.

When the guests had gathered and were waiting for dinner they came to the sitting room and we had my music box play hymns, songs and marches, and one of our Christian men brought his instrument and played hymns. We sang some pretty Bengali tunes. Revival hymns which they like very much. About this time our Hindu school teacher, the "Head Pundit," we call him, came with several Hindus, who brought their drum, cymbals, etc., (a surprise) and joined in. They were not invited to dinner. It would have broken their caste to eat with us, and that, to them, seems to be their most precious possession.

But we did have four people with us who had never eaten with Christians before: A father and mother and their two children, who had a few days before decided to be Christians and were waiting for baptism. They were a little shy, and hardly knew when to take their places among us; but they had a good time and ate well. They were Hindus—basket maker caste—and were baptized the next day, except the little boy who is too young to understand. The mother is very earnest and believes Jesus heard her own and our prayers, when she was very ill with cholera, not

long before, and spared her life. All thought she would die. She said, "My life was going out. I prayed and Jesus brought it back." God bless the Bible women! For it was they who had mostly taught her of Him. When Mr. Griffin was speaking the baptismal words, as they stood in the water, she seemed to think she should reply, and she said "Yes" three different times. The next day she said, "We are very happy. When the Hindu neighbors ask why we became Christians and were baptized, I tell them *we wished to.*" There were none of their own caste people near and no persecution. So our little band of Jellasore Christians are praising the Lord for what He *has* done, and for what He is *doing*, and is *going to do*. Even though there *are* three new Hindu temples here, two near the mission house, we have reason to believe more will be added to our number this year. And I invite all who read this to help us by your prayers. And as many as *can*, to come and eat native dinner with us next birthday. If God wills.

Your friend and missionary,

EMILIE E. BARNES.

Jellasore, India, July, 1908.

THOSE "MOTHER HUBBARDS"

DEAR HELPER:—The box of garments arrived here in good condition, June 22nd. We at once began the work of arranging in lots according to size; then dividing between the different stations. Many of the frocks have been given out and very gratefully received.

The following names were found pinned to the garments. If any were overlooked they will be reported later:

Nettie Clark, Annette M. Holt, Elisa Faber, Margaret Isbell, Jackson, Mich.; Green Oak Aux., Rushton, Mich.; Mrs. Stone, Battle Creek, Mich.; Mrs. Sadie Emmitt, Cassapolis, Mich.; Maple Grove, Aux.; Mrs. Thunder, Ecksford, Mich.; Ladies, Manton, Mich.; Mrs. Clara Renfrew; Mrs. Etta E. Allen, East Deerfield, Me.; Miss Dorothy Dow, Gray, Me.; Ladies, Eden Park, R. I.; Edith, Clyde, Helen and Margaret Keeler, Marion, Ohio; Ladies' Aid Society, Sand Creek, Mich.; Mrs. Florence P. Willetts, Adrian, Mich.; Aux., Rushton, Mich.; Miss Mitta A. Devereaun, Mrs. J. M. Wright's class, Homer, Mich.; Mrs. E. McCoy, Carson City, Mich.; Mr. Jas. A. Dyer, San Francisco, Cal.; Ladies, Rochester, N. H.; Mrs. Perry Filip, Mrs. Gage, Mrs. Ida Baker, Carson City, Mich.; Mrs. George E. Barnard, Marion, Ohio, Elmwood Ave. church, Providence; Mrs. Brown, Mrs. W. Joy, Hillsdale, Mich.

PICTURES.

"Children," Crystal, Mich.; Floyd McCarty, Mrs. H. McCarty, Mrs. Carrie Owens, Gerna and Ida Miller, Ida, Ruth and Katie Wager, Milo Sanford, Roy Preston, Mabel, Floyd and Daisy Drake, Claude Smith, Lottie Roose, Christie Bentine, Mrs. Lewis, Miss Norah Srakler, Lowell J. McCarty, Charlie Drake, Mabel Griggs, Alfred Fuller, Mrs. L. Fuller, Mrs. W. E. McCarty, Ruth Owens, Edith Brown, Leon Sanford, Hazel Drake, Esther Canouts, Glenn McCarty.

Sincerely,

D. J. COLLETT.

Balasore, India, June 30. 1908.

Mrs. Burkholder sent us an instalment of Mother Hubbards. Soon after they arrived I called in the smaller girls and fitted them each with a dress. I wish you could have seen them the next day at church. It was quite equal to any Sunday school class at home, of the same age of girls, with their new season's outfit. One of the orphan girls has her home with the pastor's family, but gets her rice and clothing here. I gave her a dress and remarked to the pastor, who came with her, that I wanted to give out dresses to the village Christian children, and some day when I had time, I would call them all up. About an hour later here comes the entire company of small village girls. This little midget over-heard my remarks and accordingly set about to bring them in. I was sorry to disappoint them, but I was quite too busy to give them out then.

These poor santals are having a hard time this year. We have two tiny famine waifs under two years old. We are trying to coax them to live. I hope we may succeed. We are now getting an abundance of rain and the outlook is good for a big crop.

Yours sincerely,

EMMA G. MURPHY.

Lalgarh, India, July 28.

LETTERS FROM MR. & MRS. SARKAR, NATIVE WORKERS AT CONTAI

"He knows how I am longing,
Some weary soul to win,
And so He bids me go and speak
A loving word for Him."

DEAR SISTERS:—It is a great privilege and pleasure to me to hold up the light of the Gospel to the benighted millions of India. Oh, how delightful it is to find the ignorant people in the field listening about the wonderful love of God with so much wrapt attention that they forget their work for the time being.

The learned take delight to deal with insoluble metaphysical problems, and rather soar high into the region of unrealities than perch on matter of facts. Some attach more importance to ceremonial acts and observances than to moral life and living. It is sometimes funny to find some of my friends opposing me, tooth and nail, to defend the flagrant incongruities and absurdities in their theology.

The English-speaking gentlemen have no faith in gods; have realized the pernicious effects of caste system, of marriage custom, and of moral and social corruptions rampant among them. These look upon Christ as the greatest man that the world ever saw; but, alas! not as God's son, world's Redeemer. Still there are many who are Christians at heart, and so they get interested in the Gospel message and ask questions and explanations; but it is a pity they have not the true moral courage to confess Him before men as their Saviour. Pray that they may receive divine light and life which are eternal.

Yours in His Service,
H. N. SARKAR.

"We declare unto you glad tidings."

DEAR SISTERS:—It gives one great pleasure to call on respectable Hindu females. The bigotry and deep superstitions of time immemorial have gone by. Catholic views, enlightenment and refinement are rife in some homes where women of the old school do not hold supreme power. Some are very kind, polite and familiar with me, as if I am of their community. Some even go so far as to offer me tiffin as is their custom, when any friends and relations visit them. In some homes, women, old and young, and children, gather around to hear the Old Testament stories and the wonderful love of Jesus, and urge me to sing, especially revival hymns, to the joy of all.

Those that have moral stamina openly declare that the teachings of the Bible are lofty, simple and consistent, suitable to the ignorant and the learned alike, whereas Hinduism is more philosophy, intricate and incongruous, meant for the savants and the high caste only. Those that are of religious turn of mind lament over the great fact that their children are neither grounded in their own ancestral faith, nor in any other, so the majority turn out agnostics in after life. Pray, please, that the Lord may lead them to yield their hearts to him.

Yours in His Service,
KAMAL SARKAR.

Contai, India.

TREASURER'S NOTES

The summer work at Ocean Park is finished and we are already faced toward another year's duties. The annual meeting of the society was held August 14, at Ocean Park. It will be reported elsewhere, but I wish to call special attention to a very cheering fact: Several young women have been added to our working force. One is Mrs. James I. Milliken, formerly Miss Minnie Mellows of Lawrence, Mass. She has taken the place of Mrs. Sarah C. G. Avery as corresponding secretary, who has served long and faithfully. Indeed, the society has had but three corresponding secretaries, Mrs. B. F. Hayes, Mrs. J. A. Lowell and her niece, Mrs. Avery, who will still keep in close touch with the work as a member of the Board. Mrs. Milliken has edited a department of the MISSIONARY HELPER, and been a member of the Board, so has been fitting for her present duties. Another is Miss Flora Berry of Portland, Maine, who is assistant Recording secretary. She is an enthusiastic missionary worker. Still another is Miss Ethel E. Demeritt, former efficient treasurer of New Hampshire, who has been elected a member of the Board in place of Mrs. M. G. Osgood. Besides, Miss Edyth R. Porter, as assistant treasurer, tried and true, is to have more duties assigned to her, of which full announcement will be made later. All these are young women of promise, deeply interested in missions and loyal friends of the F. B. W. M. S. Your treasurer, as well as others, rejoices in the addition of youthful energy and enthusiasm to our work. It is a very beautiful thing for younger and older women to work together when they have sympathy with one another's viewpoint. I believe this to be true of the present working forces of the Woman's Missionary Society.

Several sessions of the Board were held, beginning August 5. Important questions were discussed and acted upon. Among them were the future duties of the assistant treasurer, resulting in new By-Laws which will appear in the Annual Minutes. Our relations to the National Council of Women received careful attention, and finally it was decided that we should remain auxiliary to it another year, and some woman acting as delegate, should thoroughly investigate its present condition and future outlook, reporting to the society.

Last year General Conference increased the appropriations to the woman's department, and at our last Board meeting we appropriated enough from the contingent fund to meet this increase and accepted assignments the coming year on this increased basis. I hope auxiliaries

and friends will take note of this fact, remembering that either there must be increased contributions specified for the India work, or for the Contingent Fund; otherwise we shall not meet the demands of these growing needs in India. Miss Sadie Gowan, the young woman now fitting for Kindergarten work at Balasore, appeared before the Board and made a very favorable impression. We made arrangements by which the society is to assist in her education, on condition that she give a certain number of years to the India work at the usual salary.

Three hundred dollars were appropriated from the Contingent Fund for the passage of Miss Butts and \$267 from the Sinking Fund for enlargement of Sinclair Orphanage, necessitated by the increasing number of orphans. Right here let me remind you that there are several orphans unassigned. Are there not those who would like to support them by paying \$25 a year? If so, I should be glad to receive letters from you concerning the matter.

Much time was given to Storer College. President McDonald appeared before the Board and gave us a clear statement of present needs of Storer College, growing out of the increasing number of students. We made the usual appropriations adding the salary of another teacher. Besides, we have voted to attempt to raise \$4,000 for a President's House which is very much needed. Mrs. Alice M. Metcalf, our Recording Secretary, has consented to have oversight of this work. All who know her love for Storer, and her success in other efforts of this kind, are assured the undertaking is in good hands. What is needed at once is a contribution of \$1,000, or more, by some one who will have the privilege of naming the Home. With this sum in hand, the F. B. Woman's Missionary Society sees the way to secure the balance of the \$4,000 in a comparatively short space of time. Will we not take this definite need into the Quiet Hour, with confidence that God can move somebody to give this initiative amount? A careful reading of the actions of the Board will reveal the fact that we have made an unusually large increase in our conditional appropriations, and in the ones we have become financially responsible for. This means that we expect, with God's blessing, to have corresponding responses from the friends of our India field and Storer College.

Of course we all recognize our source of strength is spiritual—a spiritual energy that expresses itself always in action in harmony with the will of God. May we so let go to Him in our work these coming matters, that He can fill us with energy, and give us wisdom; then will our efforts accomplish the largest results.

LAURA A. DEMERITTE, Treasurer.

Helps for Monthly Meetings

"The study of missions is the study of the successful accomplishment of gigantic social tasks
It is the story of the remaking of nations by the impulse of divine energy and ideals."

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TOPICS FOR 1908-1909

October—Roll-call and Membership.
November—The Nearer and Farther East:
1. Islam: Its Character and Conquests.
December—2. The Social Evils of Islam.
January—3. The Story of Missions to Moslems.
February—Prayer and Praise.
March—Home Missions.
April—4. The Work That Remains to be Done.
May—Thank-Offering.
June—5. Siam.
July—6. Burma.
August—Missionary Field Day.
September—7. Korea.

NOVEMBER—Islam: Its Character and Conquests

("The Nearer and Farther East," Chapter I.)

"The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."—*Sir William Muir.*

SUGGESTIVE PROGRAM.

OPENING HYMN.

BIBLE LESSON—Matt. 6:1-13.

PRAYER for special blessing upon this beginning of our mission study for the year.

CURRENT ITEMS FROM OUR OWN FIELD.

(A few minutes should be given at each meeting to a review of recent happenings among our workers in India, Africa or at Storer College, or of some special phase of departmental work.)

THE LESSON—The aim of which is to give a bird's eye view of the Mohammedan world and show the strength and weakness of Islam in faith and practice.

A PILGRIMAGE TO MECCA—Let some one describe this pilgrimage and the scene around the Kaaba, the modes of travel, ceremonies, prayers; the different nationalities and languages represented. As she speaks of the various countries, other members may be prepared to give the numerical strength of Mohammedanism in those countries. The story should be told as graphically as possible and as though one were an eye-witness of the scene. At special points in the narrative, show pictures No. 1, 2, 5, 6, 8, 9, 10 and point out extent of Moslem population and influence on map.

THE MAN—Brief Life-Sketch of Mohammed.

THE BOOK—Short paper on the Koran, followed by a few characteristic quotations by different members.

QUESTIONS—What is the faith of Islam? What are its works? What is its strength? Its weakness? What can Christians learn of its followers? In praying for the Mohammedan world, what special petitions does this chapter suggest?

PRAYER, followed by all standing and repeating together:

"God be merciful to us and bless us; and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

REFERENCES—Any good encyclopaedia will furnish information on Mohammed and Mohammedanism; review of "The Mohammedan World of Today," in this HELPER; "How to Use the Nearer and Farther East," (10 cts.); the Junior book, "Springs in the Desert," (20 cts.); Reference Library prepared for this year's study (\$5.00).

The accessions from heathenism to Christianity number about a quarter of a million annually. Competent authorities give the population of the world as 1,544,500,000. Of this great total, 535,000,000 are Christians; Mohammedans number 245,000,000; Confucianists, 300,000,000; Brahmanists, 214,500,000. Jews number nearly 11,000,000.

We are all nobly born; fortunate those who know it; blessed those who remember.—*Robert Louis Stevenson.*

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears
Pass it on.



All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

GOOD NEWS

All those who have sent money for the rubber bed for the invalid sister will be glad to know that the amount needed has been received. The sick one says, "If you only knew how I have suffered on my old bed, and what a comfort the new one will be." We feel sure this will be thanks to each one who made it possible for our Branch to furnish this needed sunshine.

CLASS NEWS

Mrs. Bertha C. Pease is doing excellent work with her "Sunshine Band" of children. Each one has a little bow of yellow and white ribbon—the Society colors. They meet regularly each week, and are busy making scrap books, bags, and a quilt. Their first offering was a gift of \$1.00 for the Ice and Milk Fund.

Out in Watonga, Okla., a class of boys, under the leadership of Mrs. A. C. Bradley, are interested in our good cheer cause and are saving their pennies and dimes for poor children. Truly it is a beautiful thing to teach the young to think of others.

Mrs. Alma M. Cousins has a well organized Sunshine Class in the F. B. S. S. at Steep Falls, Maine. Text for the year, Romans 12: 10. They have sent for fifteen I. S. S. pins and Mrs. Cousins sent 50 cents for her dues. We expect this interesting class will find much pleasure in their good cheer work.

INDIVIDUAL NEWS

One of our members sent a check for \$5.00 "to be used where most needed" and a short time after another check for \$3.00 for the bed. It is deeds of this kind given out of a heart full of love and sympathy for the needs of others that encourage us in our sunshine work. Miss Kathryn Ray has offered to pass on five papers and magazines to members of our sunshine family.

A good report comes to us from Mrs. E. B. Delano of calls on the sick in Hospital and numerous other kind acts which have made her a comfort to others. She is passing on her HELPER each month, and gave 50 cents in stamps. Miss Nora Ingram kindly sent her picture on a post card. The president would be glad to receive pictures of all the members of the HELPER Branch.

One of our little sunbeams, Selden Preston, has given \$1.00 for the Blind Babies. This was done by a loving grandma. Miss Lizzie M. Cornish has passed on a number of copies of the MISSIONARY HELPER. Mrs. Jennie E. Boucher, among other sunshine acts, has given 20 cents in stamps. Mrs. Elizabeth Liebhart also remembered our Branch with 26 cents in stamps. Mrs. J. C. Marshall has given pretty post cards stamped ready for mailing. These sunshine rays are received often. Mrs. John B. Jordan reports having sent out cards and booklets and she requests a sunshine list to whom she will send an occasional post card. She also enclosed \$1.00 for the bed. Stamps and a silk table mat have been received from two of our New Hampshire sisters.

Miss Ethel Williams of Dickens, Missouri, has offered to send flower seeds to anyone who wishes them. Miss Bessie M. Blood has sent in 50 cents more for the Babies' Ice Fund. One dollar has been received which was raised in a very unique way: for each crippled person seen on the street a penny was put aside with a prayer of thankfulness that her own crippled condition was no worse.

OUR BOOK CASE

Mrs. M. A. Preston has given \$1.00 for the book case. Mrs. E. P. Campbell, Mrs. Harriet Jenkins and Mrs. G. H. Wilkinson have given books for the same. Other gifts of money or books will be thankfully received.

Practical Christian Living

'The test of your Christian character should be that you are a joy-bearing agent to the world.

○ ✕ ○

OUR QUIET HOUR

(10 A. M.)

THE HEAVENLY VISION

Can we in truth say, "I heard a voice saying unto me, 'Rise, stand upon thy feet'?" and as our answer to the Vision say we say, "Having therefore obtained help of God I continue unto this day witnessing to both small and great." Every soul has a heavenly Vision, a first hand, not a second hand, ordination of God, a Vision which brings the task, and if obeyed will also bring the power. Vision implies opened eyes and erect head, hands that have found the work of life, and feet that have entered the path; such an one has a task that no other can do—souls to bless which no other can ever reach; he may not, cannot, dare not, will not turn aside. But the Vision is not like a sunrise on canvas, which never grows clearer or fuller. It is a truth which grows larger, and he must be brave enough to speak it; a work which grows wider, and he must not fear to face it. A true life has more visions than one.

Nor is it only the Vision of a suffering Christ, but also an entrance into that suffering. Through Christ's sufferings, which are unique, and through ours, in filling up that which is behind, the world must be brought to God. We must be saturated by the spirit of the Cross, and when we are, then will the Cross become the conquering throne. Beside those whose duty it will be in coming days to testify to small and great, to the Pharisee, to the prodigal, to the savage, to the Indian, will stand the One Who will flash the revealing light into the hearts of men, using the witness to lead them to the glory of new life.

This help comes from God, but it does not come unless we obtain it. While speaking to men in units, or in congregations, or in mobs, Paul was always transacting with God at every step, and in all his utterance. It is this which transforms our human words into arrows, our weakness into power. It is as if we draw for ever on that presence of God which, like an atmosphere, unceasingly surrounds our soul, and is the heavenly realm in which we constantly abide. All that power is at our disposal, but it must be obtained and used. Only thus can we continue. Ah! It was a grand thing for Paul to have continued "until this day."—*Regions Beyond*.

Words from Home Workers

"The most fortunate men and women are those who have worthy work to do and who do it because they love it."



MICHIGAN—The twenty-fifth annual meeting of the Calhoun and North Branch Quarterly meeting Woman's Missionary Society, was held at the Maple Grove church, Aug. 8th, 1908. At the business meeting, Mrs. Minnie Parsons was elected president and Mrs. Theo. Cook was re-elected Secretary and Treasurer. The Treasurer reported \$90.82 raised during the year.

It being the twenty-fifth anniversary of the organization of this society, a special program was planned for the evening service.

The Secretary gave a report of work done. The following are a few extracts from the report:

At the first meeting, prayer was offered by one who had but recently returned from India, Mrs. Emily Marshall. For twenty-five years we have trusted that God would bless us in our efforts to spread the Gospel. In various ways, little by little, we have been able to raise the sum of \$1,774.82, *all used for Missionary work.*

Of this sum \$292.50 was given at thankoffering services; \$845.63 was spent for the foreign work. It has taken only a few words to tell how this money was spent, but of the sacrifices that have been made, the good it has accomplished, the light that has been taken into many darkened homes, and the souls that have been uplifted; these and many other things may never be known, and perhaps it is better so, for we might see among the tangled threads, a father's prayer, a mother's tear, a sad parting, weeks of suffering, and perhaps, away over in India, a lonely grave of one who gave all for God; and shall we whose home is in a Christian land refuse to give of our means to those whose lives are made so different by the sweet story of Christ's love, as told by those whom it is our privilege to send into a darkened land? Many of those who were active in organizing this society have long since laid down the cross to wear the crown, but God has raised up zealous workers in this vineyard, and we give thanks to the new workers, though not forgetting the old ones.

A solo was sung by Arthur Hayes, a duet by Mrs. Parsons and Mr. Haye; with good singing by the choir. A silver offering and an excellent address, by Mrs. Harriet P. Stone, all helped to make the meeting one of interest and profit.

MRS. THEO. COOK, Sec.

Eckford, Mich.

Young People

MOTTO:—"As we therefore have opportunity, let us do good unto all."



A Quarterly Department Conducted by Mrs. Minnie A. Milliken, 91 Summer Street, Lawrence, Mass
to whom all communication for this department should be sent.

OFFICERS OF UNITED SOCIETY

President, MR. E. P. METCALF, Providence, R. I., Treasurer, REV. ARTHUR GIVEN, Providence.
R. I., General Secretary and Junior Superintendent, MR. HARRY S. MYERS, Hillsdale, Mich.

Report of the Young People's Missionary Conference, Ocean Park,
Aug. 24-30.

The second annual Ocean Park conference is just over, and this conference is no longer an experiment, but an established fact, to grow and extend its influence through New England and beyond. I wish I could give you some of the real good and inspiration which came to those who attended it this year, but I can only tell how it was brought to us. The enthusiasm of numbers was not ours to any extent, for only about sixty were enrolled and we met very comfortably in Porter Memorial for everything except the classes, which met out of doors, in the grove. However, we had the enthusiasm of purpose and the inspiration of good leadership. The conference was conducted, as last year, by Harry S. Myers, secretary of the Young People's Missionary Movement.

Mr. Myers gave the opening address Monday night, speaking of the great unused force at the disposal of the church, in its young people, giving examples of men in every position who, before they were twenty-five, had accomplished a great work.

On Tuesday morning began the regular daily program. The morning was divided into three hours or more. The afternoon was left free for recreation or study or conference, with the exception of one hour when an extra class was obliged to meet. There was an address every evening, with sometimes a gathering before for prayer.

At 8.30 a. m. Rev. Ernest G. W. Wesley of Providence, R. I., gave a series of lectures to show the *Bible a Missionary Book*. His thought was that the Bible deals with the development of God's people and that from Genesis to Revelation God is God of the whole world. He showed that God used each of the heroic characters of the Bible as well as races

and nations to perform a mission for Him, and that the New Testament is a history of the last great commission entrusted by Christ to the church to carry out the purpose of God.

At 9.30 three classes met for mission study, to become familiar with mission study class methods and to get a broader interest and intelligence in the needs and resources of different parts of the world. The classes, led by Mr. Myers, Mr. Stiles and Miss Doe, studied "Daybreak in the Dark Continent," Arthur Brown's "The Why and How of Foreign Missions," Josiah Strong's "The Challenge of the City." The afternoon class studied "The Moslem World" with Mr. Myers.

One of the most helpful features of the conference was the institute of methods at 10.30, conducted by Mr. Myers, and taking up practical problems in the organization of mission work in a local church, the reason for giving missions a place in church work, the policies to use in creating a real interest and knowledge in missions. How to make the missionary meeting the brightest of the month, the value of a mission study campaign and how to conduct it were some of the questions taken up. Considering that the leaders of the future are in the Sunday school now, the strategic importance of the Sunday school as a place for training the young people was emphasized. The institute on Saturday, conducted by Rev. John M. Moore, secretary of the Baptist Forward Movement for Missionary Education, discussed Christian Stewardship—in what sense we are all stewards, and the practical working out of a Christian's stewardship. From these institutes we all gained at least a more businesslike basis on which to plan the work in church and societies.

Tuesday evening, Rev. Thomas Moody, returned missionary from Africa, gave a sketch of the invasion of Africa by the white man. He spoke of the wonderful way in which equatorial Africa has been opened up in the last twenty-five years and gave a view of how the white man deals with the native in Africa. Mr. Moody spoke again on the same subject Wednesday at 11.30.

Wednesday evening, Rev. E. B. Stiles of Alton, N. H., gave a stereopticon lecture on India. Using pictures, many of which he had taken himself, he showed India as a country of contrasts and brought out vividly that whereas we can measure the distance from the tops of the Himalayas to the flat plains of the Ganges, we cannot measure the difference between the Hindu devotee and the same men whose life has been touched by the gospel of Jesus Christ. The home mission African problem was taken up Thursday by President MacDonald of Storer College,

Harper's Ferry. Mr. MacDonald said that since the disturbed condition of the colored man is an inevitable tendency marking his awakening consciousness, it is the duty and present opportunity of the white man to give him an idea of his responsibility to man and God. On Friday evening Mr. Moore chose as his subject, "When shall the Kingdom Come?" He quoted as his theme, "The whole duty of the whole church is to give the whole gospel to the whole world," not only because performing that duty reacts upon the church itself and the life of our own country, but because it is the command of Christ, the highest motive of all.

At 11.30 on Saturday, Mr. Wesley spoke a few minutes on South America. Saturday afternoon we all stopped thinking for a while and went to Guild Park to play. Saturday evening Rev. Crawford spoke from his experience on the present situation in Turkey. From his knowledge of the character of the Sultan he explained the meaning, according to his opinion, of the new spirit of toleration in Turkey.

Sunday was the last day of the conference. Rev. J. W. Scribner of Ocean Park preached the sermon. The prayer meeting in the morning was led by Rev. J. B. Coy of Lewiston, and Rev. W. J. Twort of Lawrence spoke at the beach meeting in the afternoon. The farewell service was held in the evening. Many people expressed the help and the new thoughts which had come to them through the conference. Mr. Myers, in his closing address used the message of Christ to his disciples, "As my Father hath sent me, even so send I you," and he left as the closing impression of the conference the thought that the conference was not over but just beginning, that we are just going to seek its ideal of Christian service and that we may find it all over this earth.

The conference did more than simply to create a missionary zeal. It served to show why we believe in missions. Probably the sentiment of more than one person was expressed when a young man said at the farewell service that he had always considered missions "a lot of dry stuff studied by a few fanatics who had nothing else to do," but he had changed his mind. It is only necessary to come to find out. During the conference a committee was chosen to arrange for a continuance of these conferences and one has already been planned for the third week of August, 1909. Rev. E. B. Stiles of Alton, N. H., is chairman of that committee and it includes representatives in all the New England states, for the spirit of these conferences is to be world-wide and non-sectarian. One of the objects of this committee is to help people to see what they may gain by attending the conference next summer and they will try to reach the people in New England before then. They cannot personally interview every one, but one of the best ways to be "reached" will be to watch the effect on the home churches of the delegates who have been at this conference and similar conferences, and then make your plans, if you are alive and permitted, to share this blessing next year.

FLORENCE H. DOE.

Juniors

00

THE OTHER SIDE OF THE WORLD

A dear little girl with a curly head
Was tired of play and ready for bed;
But before she could nestle down to
rest
She watched the sun set in the west.

"Oh, mamma, the sun is all gone,"
said she;

"It's been shining all day for you and
for me.

And now does it shine on the other
side?

Does it go to Japan where it seems to
hide?

"When it shines do the children there
feel glad?

Do they know it's the very same sun
I had?

I've wished and I've wished I could
look and see

If the girls over there are just like
me.

"Are China and Africa where it
goes?

Then it shines upon heathen girls, I
s'pose.

Why are they heathen? And why do
you say

I must give my pennies? And why
must I pray?"

"My dear little girl," the mother re-
plied,

"The children who live on the other
side

Have the same bright sun that we
have had,

And when they see it they laugh and
are glad.

"And in many ways they are much
like you;

But I'll tell you this because it is
true—

While the children there have the
same bright sun,

And watch it go down when the day
is done,

"They have not the Light that comes from heaven,
The Light to God's own followers given;
And that is the reason you give and pray
For the girls and the boys so far away."

—L. A. S. in Children's Missionary Friend.

TO JUNIOR SUPERINTENDENTS: This month we begin our sugges-
tions for the study of the new text-book for Juniors, "Springs in the
Desert; Glimpses of Mission Work in Mohammedan and Buddhist
Lands." The more we know ourselves about these countries, their peo-
ple, customs, religions, daily living and "local color," the more vividly we
can picture them for ourselves; the more deeply we are interested, the
more effectively we can present them to the children and arouse their

interest and enthusiasm. Let every possible help be utilized; the textbook, MISSIONARY HELPER, leaflets, maps, charts, pictures, matter furnished by Mrs. Chapman (see her announcements) the senior book, "Nearer and Farther East," with its excellent accompanying pamphlet, "How to use;" articles and illustrations in current magazines, the making of scrap books and preparation of question boxes. One worker has obtained many interesting bits of information by talking with Syrian pedlars and fruit venders! Oriental exhibits—legitimate ones—at expositions, give glimpses of color, fabrics and utensils that are instructive to those of us who have not seen them on native soil. These things are merely a means to an end, not to be emphasized, but to be presented briefly and clearly as a background. The children must be aware of a real place and real people before they can appreciate their actual needs of us and how and why. At each meeting there should be special, definite prayer for the children of the country about which we are studying at the time. The first meeting is something of a preparatory one. There will be Christmas exercises for December.—*Editor.*

Junior Program

SPRINGS IN THE DESERT. I.

OPNINEG SONG.

MEMORY TEXT: Jesus said, He that believeth on me shall never thirst.—
John 6:35.

RESPONSIVE READING.

Leader. "O Lord God of Israel, there is no God like thee in the heaven, nor in the earth."

Response. "Blessed be thou, Lord God of Israel, our Father forever and ever."

Leader. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Response. "Thine is the kingdom, O Lord, and thou art exalted as head above all."

Leader. "Thou, O Lord, remaineth forever; thy throne from generation to generation."

Response. "In thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

Leader. "Now, therefore, our God, we thank thee, and praise thy glorious name."

Response. "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth."

All. "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

SINGING—"The Lord's Prayer," written by Dr. Judson, in prison, in 1825. (Missionary Songs, page 2.)

RESPONSIVE SCRIPTURE READING—(Text-book, page 5.)

A FACT ABOUT OUR OWN MISSION FIELD—Let this be a feature of every meeting during the year, a different Junior being appointed each month to bring an interesting fact about our work or workers in India, Africa, or at Storer College, for the next month.

THE LESSON.—The leader will necessarily tell the opening and closing parts of the story, told in Chapter I, weaving together the central stories told by the children, such as The Black Stone, The Kaaba, The Boy Mohammed, The Koran, The Crusades. Have pictures, if possible. In the set of pictures which accompany "Nearer and Farther East" are found those of the Kaaba and Sacred Mosque at Mecca; the Kaaba Gate Keeper; A Prayer in the Desert and a Head Sheik of the Sinaitic Peninsula. The review questions should be dwelt upon until the children are entirely familiar with them.

REVIEW QUESTIONS.

RECITATION.—"The Other Side of the World."

PRAYER.

SINGING.—"The Message." (Missionary Songs, page 2.)

Repeat in concert, all standing, the last verse of the first Responsive Reading.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for August, 1908

| MAINE | | |
|--|----------|--|
| Bowdoinham Mrs James M Kendall for | | |
| Pres Home Storer | \$ 5 00 | |
| E Otisfield C R 4.84; Aux 5.00 | 9 84 | |
| Ft Fairfield Aux for Miss Coombs | 4 00 | |
| Georgetown Aux for Miss Barnes | 4 00 | |
| Lewiston Main St for Miss Coombs | 10 00 | |
| Lewiston Main St Int & Pri Dpts of S S | | |
| Coll on Child Day for Miss Barnes | 6 71 | |
| Lewiston Myrtle Kenney T O | 1 00 | |
| Portland S S Class of Miss Berry for | | |
| Satyandra Mahanty | 6 25 | |
| So Portland & Cape Elizabeth Aux for | | |
| Jesoda | 22 00 | |
| So Portland & Cape Elizabeth C R | 3 27 | |
| Waterville Conf Coll for Contgt Fd | 7 36 | |
| NEW HAMPSHIRE | | |
| Danville C R & A L B | \$ 9 52 | |
| Manchester Aux a friend | 3 00 | |
| So Danville Mrs E S Cole T O for F M | 5 00 | |
| Suncook Clara M Warner teacher at Bal | 3 00 | |
| MASSACHUSETTS | | |
| Worcester T O for Contgt Fd | \$ 12 43 | |
| RHODE ISLAND | | |
| Carolina C R | \$ 4 00 | |
| NEW YORK | | |
| Prospect Aux T O | \$ 7 50 | |
| Poland Ch C R for F M | 7 55 | |
| PENNSYLVANIA | | |
| Spring Creek Aux | \$ 5 00 | |
| OHIO | | |
| Sugar Run Ch for Miss Barnes | \$ 4 00 | |
| ILLINOIS | | |
| Campbell Hill Jr C E for Miss Barnes | \$ 6 00 | |
| Chicago Sarah Fry for Miss Dawson | 1 00 | |
| MICHIGAN | | |
| Adrian Mrs Libbie Skeets 1.00 T O; 4.00 | | |
| penny a day fund | \$ 5 00 | |
| Avondale C E F M | 5 00 | |
| Amadore Aux Dr B 25c; H M 25c | 50 | |
| Batavia Aux Dr B | 3 90 | |
| Cass & Berrien Q M Dr B 2.00; H M 2.00; | | |
| Storer 1.00 | 5 00 | |
| Goodrich Ch Dr B 1.40; H M 1.40; Storer | | |
| 70c | 3 50 | |
| Hartwick Child Day Coll Miss Barnes | 27 | |
| Kingston Aux Dr B 25c; H M 25c; T O 4.00 | 5 50 | |
| Litchfield Aux H M Dr B & Storer 1.00 | | |
| each | 3 00 | |
| (Bal L M Mrs Jennie Murdock Litch- | | |
| field Michigan) | | |
| Manton S S Miss Barnes | 3 00 | |
| Manton Aux Dr B 2.00; H M 2.00; Storer | | |
| 1.00 | 5 00 | |
| Mason Aux C R 3.13; Dr B 2 00 | 5 13 | |
| No Branch Aux Dr B 15c; H M 15c | 30 | |
| Ortonville S S & C B ½ each Miss Barnes | 3 00 | |
| Ortonville Aux Dr B 4.00; H M 4.00; Stor- | | |
| er 2 00; T O 10 00 | 20 00 | |
| Oliver Aux Dr B 50c; H M 50c | 1 00 | |
| Sanilac Q M Dr B 2.42; H M 2.42; Storer | | |
| 1.21 | 6 05 | |
| St Joseph's River Aux Contgt Fd | 4 00 | |
| Union Aux Dr Bachelor | 3 75 | |
| Watertown Aux Dr B 2.00; H M 2.00; Stor- | | |
| er 1.00; T O 1.75 | 6 75 | |
| MINNESOTA | | |
| Castle Rock Poplar Grove C R | \$ 1 10 | |
| Castle Rock Poplar Grove Aux | 12 45 | |
| Madelia W M S | 15 00 | |
| Nashville Aux ½ H; ½ F M | 25 75 | |
| Verona Miss Soc'y for F M | 10 00 | |
| Winnebago for F M 7.71; C R 1.50 | 9 21 | |
| Winnebago Quarterly M W M S for F M | 7 05 | |
| IOWA | | |
| Central City W M S for Miss Dawson | \$ 10 50 | |
| MISSOURI | | |
| Clinton Mrs H P Faris | \$ 5 00 | |
| KANSAS | | |
| Hickory Grove Ch C R Mite Box Coll | \$ 2 10 | |
| Summit Ch Ava Stockton newmember CR | 15 | |
| Summit C R | 3 35 | |
| PROVINCE OF QUEBEC | | |
| Coaticook O M Moulton | \$ 5 00 | |
| MISCELLANEOUS | | |
| Sinclair Mem'l | \$ 1 26 | |
| Int Kind Wk | 1 27 | |
| Gen Wk | 19 45 | |
| Total | \$364 72 | |
| LAURA A. DEMERITTE, Treas. | | |
| Dover, N. H. | | |
| Per. EDYTH R. PORTER, Asst. Treas. | | |
| NOTE:—Contribution by Mrs Carrie Miles, Tripoli, Iowa constitutes her L M The S S of Manton, Michigan has paid \$4.00 for one share in salary of Miss Barnes, which constitutes it member of the Roll of Honor | | |

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.